1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

PREFACE

The Havasupai are a small and obscure group of Yuman-speaking Indians living in the neighborhood of the Grand Canyon in north-central Arizona. Our earliest knowledge of them dates from their discovery in 1776 by Padre Francisco Garcés. But they have remained so secluded in their inaccessible canyon home, that we know very little of them even today. There are brief descriptions resulting from the visits of Ives' party in 1858, Coues in 1881, and of James and Curtis' parties at various times. Cushing, who spent a few days with them in 1881, has described *The Nation of the Willows* at somewhat greater length. Their cultural position still remaining in doubt, I was sent by the American Museum in 1918 for a general ethnographic study. Some parts of this have already been published as *The Havasupai Indians of Cataract Cañon* (1918), *Havasupai Days* (1920), *Havasupai (Yuman) Texts* (1924), and *The Association Test as a Method of Defining Religious Concepts* (1927). With the exception of the last two, this material appears again in the present paper.

My first visit to the Havasupai in August, 1918, was on behalf of the American Museum, for whom an ethnological collection was made. The second trip (August–November, 1919) was made as William Bayard Cutting Travelling Fellow of Columbia University, with the Museum's further assistance. A third trip (August–September, 1921) was aided, like the second, by the Southwest Society of New York. I am also under obligations to my wife, Erna Gunther, for some tales and incidental material collected in 1921, to Doctor Paul M. Standley and Doctor William A. Setchell for plant determinations, to Miss Edna M. Fisher and Doctor C. D. Shane for determinations of snakes and stars, respectively, to many anthropologist friends for notes, and to Doctor Herbert E. Bolton for the use of a manuscript on the Caddoan Hasinai.

Much of the old life is still open to observation. Social life, religion, and to only a lesser extent, the material culture, of these people is practically intact. Yet let me add for the timorous souls who fear that the inroads made by white culture may be underestimated, that I have used the historical present throughout in my description only as a matter of convenience. My principal informant, Sinyella, was an energetic and well-informed old man, aged 71. So much material is directly autobiographical, that it would have been possible to present this sketch as an account of his life. My interpreters, Jess (Cheekapanyega and Mark

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Yumans NT14
Havasupai

Preface

This report was first submitted to the faculty of the University of Utah as a thesis in partial fulfillment of the requirements for the degree of Master of Arts in Anthropology. Subsequently, Dr. Leslie A. Spier kindly read and commented upon the thesis in some detail. Where the text has been altered at his suggestion, reference is made to a personal communication from him dated December 3, 1957. It should be added, however, that I assume responsibility for the present conclusions. I thank Dr. Spier for the careful attention with which he evaluated my report.

Field research was accomplished on four trips, totaling five months spent among the Havasupai. On the first trip (July-August, 1950), major emphasis was upon the collection of census and genealogical data. During the second trip (July-August, 1951), attention was focused upon the life cycle of the woman, population problems, and shamanism. The third trip, lasting only three weeks (November-December, 1951), afforded an opportunity to observe daily routine and other activities at a different season of the year. Interviewing of two medicine men occupied most evenings. A final trip of three weeks' duration (September, 1952) provided contact with a segment of the Havasupai population living at Grand Canyon Indian Village on the south rim of the Grand Canyon proper. (Residents of Grand Canyon Indian Village are employed by the National Park Service and by private business establishments in the National Park area.) During this last trip, interviews with both men and women were focused almost exclusively upon the life cycle of the Havasupai woman.

In the summer of 1958, I returned to the Havasupai Indian Reservation for three months to make a study of the primitive tribal religion under a research grant from the University of Utah Research Fund. This opportunity was taken to check certain details, included in the original thesis on the Havasupai woman, with additional informants. The thesis was read and evaluated, in whole or in part, by several tribal members, including original informants. Accordingly, modifications have been made in the present publication.

Although the total number of informants consulted was larger, the data presented here were obtained primarily from nine individuals, three men and six women, ranging in age from 31 to 88 years. I was at all times dependent upon the good graces, interest, and convenience of informants and interpreters, all of whom were unpaid. Occasional small gifts were made to a few individuals who worked most earnestly, but these gifts were never promised nor given as an advance inducement.

The definitive monograph on the Havasupai is Leslie Spier's Havasupai Ethnography, published in 1928. This, together with several shorter

114 papers, resulted from his field work in 1918, 1919, and 1921. My debt to Professor Spier will be self-evident to Southwestern scholars.

No attempt has been made to detail all credit due Spier for data to be found in his monograph. To do so would be a formidable task, since accounts by present informants closely parallel information recorded by Spier on the same subjects. Spier is cited where his monograph includes material not in my notes, where an idea has been put forth or developed by him, where it seems pertinent to note that Spier's observations differ in any degree from mine or that a culture change has occurred since his investigation, where it seems applicable to bolster an observation by noting that Spier referred to a similar example, and where Spier is directly quoted. In the interest of brevity (both as to manuscript length and time involved in an exhaustive search of literature, most of which is not indexed), only one example from Spier or other sources is cited, although additional references to the subject may occur in a publication.

0122 I wish to express my appreciation for assistance received from the University of Utah Research Fund. It made possible much of the field work on which the present publication is based.

I am indebted also to my husband, Harold Murray Smithson, who financed my first and fourth field trips.

000 Members of my thesis committee were generous in their efforts to evaluate and to improve the original paper. They include Professors Elmer R. Smith, chairman, and Henry Frost and Robert Anderson, committee members. Professors E. Adamson Hoebel and Edward Norbeck also acted for a time as committee members.

Many individuals have given me encouragement and invaluable assistance. My friend, Lois Snider, now Mrs. Lee Fetzer, shared the problems and inconveniences of the initial field venture. Verne B. Brown, author and professor emeritus of Santa Monica College, observed and took an interest in my field study. I owe to Mr. Brown a special debt, for at a time of difficult decision, it was he who urged that I apply for a fellowship and complete the Havasupai project.

Others who have assisted in ways too numerous to be described here are the following: Laetitia Viele, Episcopal missionary; David and Muriel Chambers, missionaries of the Supai Bible Mission; Marian and Victor Collins, former day school teacher and present resident agent, respectively; Mr. and Mrs. Olaf Barnard, former resident agent and day school teacher, respectively; Austin F. Ladd, assistant superintendent, Truxton Canon Agency, Valentine, Arizona; and Azahel Perry, extension agent, Valentine, Arizona.

S:Anonymous U-4, 5 (no date) 1940
NT14 Plateau Yumans NT14
Havasupai

Foreword

121 AGAIN it is my pleasure to present in the name of the Arizona State Teachers College at Flagstaff a bulletin on certain Arizona Indian tribes, a bulletin designed to be of aid and interest to teachers and laymen alike. Like the preceding bulletins, it is written in non-technical language and brings together in compact form a simple statement of life in the beautiful Cataract Canyon, several thousands of feet below the land above, a Canyon unknown to the casual visitor at the Grand Canyon, and of life on the almost million acre reservation of the Hualapai.

122 The material was gathered through personal contact on the Reservations, verified by documentation, and carefully checked by experts.

127

080 The material was prepared by the Arizona Writers Project. Grateful acknowledgement is made to Mr. Ross Santee, Director, for making the material available. Acknowledgement is likewise made to his assistants and particularly to Mrs. Frances Sanita for her very careful work in preparing the material.

Special acknowledgement is given Mr. Alfred Whiting of the Museum of Northern Arizona for his helpful criticism of the Havasupai material.

Thomas J. Tormey, President

6: Schwartz A-5 (1953) 1956
NT14 Plateau Yumans NT14
Havasupai

where they gathered and hunted the local flora and fauna until the following spring.

For some time there was indirect historical evidence that Havasupai had lived in the area since about 1500 A.D. (Schroeder 1953), but nothing definite was known of their prehistory. Archaeologically, the plateau country just south of the Grand Canyon, the winter home of the historic Havasupai, was occupied by a group called the Cohonina (Fig. 1). These people were thought to have inhabited the area between about 700 A.D. and 1100 A.D. (Colton 1939, pp. 26-29). But a blank spot existed in our knowledge of their life between 1100 A.D. and 1500 A.D. It was not known what had happened to the Cohonina after 1100 A.D., nor whence came the Havasupai, or whether there was a relationship between the two.

In the summer of 1953 I began an archaeological investigation of the canyon home of the Havasupai, with the feeling that the key to the problems in the area lay in this hitherto untouched region. This field work, sponsored by the Peabody Museum of Yale University, whose research program is supported by the Wenner-Gren Foundation for Anthropological Research, formed the basis for a Ph. D. dissertation written for the Department of Anthropology at Yale University (Schwartz 1955a).

The results of the study indicated a cultural continuum from the early Cohonina through the historic Havasupai. A summary of the conclusions is presented in the following pages. In order to separate the material into understandable units, it has been divided into periods. Each of these periods is described, as are the processes of culture change operating on it. It is with the desire of presenting something of the dynamics of Havasupai culture history that these processes are emphasized.

Period I — Exploration

Little is known of the early Cohonina people or their culture. They probably came to the plateau region south of the Grand Canyon about 600 A.D., presumably from the west. The first hundred years were a period of exploration, when the water sources were being located, favorable agricultural areas were being sought, and a few pioneering families were learning the all-important lessons of survival.

Colton (1945) has suggested that there was a population pressure along the lower Colorado River which might have forced the Cohonina and others away from the river banks and into the "hinterland." If this was so, then some of the people who were pushed out probably came into the future Cohonina homeland in small groups. This may be inferred to some extent from the small population during this period and from indications that the whole plateau had not yet been occupied.

Too little is known of the material culture of this period to characterize it, but already there were strong trade contacts with the Kayenta people to the east (Fig. 1). This is especially manifest in the ceramics. Although little comparative material is available, it might be expected

14:Smithson & Euler E-5 (1951-1958, 1962)1964 NT 14 Plateau Yumans NT 14
Havasupai

FOREWORD

by

Jesse D. Jennings

Carma Lee Smithson was an ambitious woman, single-minded in her interest in anthropology. As a student she was interested in all the subfields, but in research her concern was only with the living. She selected the Havasupai as the aboriginal group she wished to know. Her sympathy with the Havasupai was recognized by the tribe. Its members proffered such respect and trust that Carma Lee had continuous good rapport as she pursued detailed study of the culture. The professional reception of her Havasupai Woman monograph, of which the tribe fully approved, led her to undertake this record of religious beliefs. 114 123

This material is woefully incomplete. The field work was never finished because Carma Lee fell prey to an illness finally diagnosed as lymphosarcoma, to which she succumbed in 1961. Work on this project really never got fully underway. She was able to visit the tribe for only brief periods after 1958. Late in her illness, she arranged a rendezvous with informants at Flagstaff because the journey down into their canyon home-land was then beyond her strength. On this occasion, her informants did not appear and she returned to Salt Lake City having accomplished nothing. It is a measure of her interest in the Havasupai and of her devotion to science that when it was evident she could not finish the task, she requested that her notes be made available to Robert C. Euler. 114

My own role in the Havasupai studies has been very limited. Aside from encouragement and the raising of funds, I took no part. I most appreciatively acknowledge the patience shown by the University of Utah Research Committee during Smithson's long illness when no progress was being made toward completion and, later, in leaving the unused grant funds available so that Euler could re-visit the tribe in 1962. 122 114

In publishing these incomplete notes on religion and mythology, I feel that we are not only adding something to the data of Southwestern anthropology, but are paying respect to Smithson's dedication as well.

14:Smithson & Euler E-5 (1951-1958, 1962)1964 NT14 Plateau Yumans NT14
Havasupai

ACKNOWLEDGMENT

● 122

The research reported here was supported entirely by the University of Utah Research Fund. Aside from providing generous financial support, the Research Committee was patient and considerate in the face of long delay in the completion of the study.

14:Smithson & Euler K-5 (1951-1958, 1962)1964 NT14 Plateau Yumans NT14
Havasupai

PREFACE

by

Robert C. Euler

In the aboriginal and early historic period the Havasupai and Walapai considered themselves to be a single ethnic group, Pai, the people, distinct from all others including the Yavapai (Dobyns and Euler, 1960; Euler and Dobyns, 1960). Their culture, including their religious and mythological tenets, was essentially the same. 101

Although basic ethnographic studies have been published for both (Kroeber, 1935; Spier, 1928), Pai religion has not been treated in detail. Smithson, in The Havasupai Woman (1959), concerned herself only tangentially with these matters as they pertained to women in the society. Yet, on her several field trips from 1951 through 1958, she had elicited additional and more detailed data from several informants. Her final trip to the Havasupai, for three months in the summer of 1958, was for the express purpose, and was supported by a grant from the University of Utah Research Fund. 114

These unpublished notes came into my hands after Mrs. Smithson's untimely death, at her initial request and through the courtesy of Jesse D. Jennings. Mrs. Smithson and I, when she first learned of her incurable illness, had discussed the matter personally. This was at a time when I was working independently on other aspects of Havasupai culture, but with essentially the same informants. We remain in her debt for concerning herself with the ultimate disposition of her notes during such a trying period of her life, and in that of Jennings for arranging for the editing and publication of the material. I should like, also, to express my appreciation to the University of Utah Research Fund for permitting me to utilize the unexpended balance of the grant in the preparation of this study. I also wish to thank those unnamed Havasupai informants who patiently helped me recheck portions of the notes in the summer of 1962. Their cooperation was due in large measure to the rapport that Smithson had earlier established. 122 128 115

That the data are not full is a factor of several matters beyond the control of the authors. Smithson worked with the last elderly Havasupai shaman who, in his advanced years, had limitations of recall. He had died prior to my last visit in 1962. Other, lay, informants had less knowledge of the more esoteric practices. 114 115